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THE NUR AFSHAN

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FOREIGN TELEGRAMS.

London, Sept. 7.

London, Sept. 8.

London, Sept. 9.

London, Sept. 10.

London, Sept. 11.

London, Sept. 12.

EDITORIAL NOTES.

"How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere—
He cares for me.

The thought great wonder with it brings,
My cares are all such little things,
But to the truth my glad faith clings,
He cares for me."

We are requested by the Secretary of the Punjab Sunday School Union to remind all Superintendents of Sunday Schools that "Children's Day" occurs on Sunday Oct. 16th. "That day and the following are the days set apart throughout the Christian world for universal intercession on behalf of Sunday Schools, so that our own provincial observance of it is part of a far larger one. It is urged that on the morning of that day private intercessory prayer should be offered on behalf of individual Scholars and Sunday Schools, that Teachers and Scholars should unite in a devotional service, and that special sermons should be preached both in English and the vernaculars appropriate to the occasion. Opportunity is thus afforded for speaking words (i) that will stimulate teachers to greater perseverance and efficiency in their work, (ii) that will impress upon parents the need for a careful and prayerful training of the little ones entrusted to them, (iii) that will lead others to do what they can to save the children of India from the unhealthy moral influences by which so many of them are surrounded, and (iv) that may be the means whereby many of the young shall be led to obey the voice of the Divine Spirit within their hearts and definitely decide to yield themselves to the rule and keeping of Him who is at once the children's and the world's Saviour."

It is also desired that the collections of that day be devoted to the work of the Panjab Sunday School Union. They should be sent to *Miss Hewitt, Treasurer, P. S. S. U., Amritsar.*

The Christian Endeavour Society is steadily advancing and there is a little ground for the report that the "Y. P. S. C. E." is on the wane" as there is for the infidel cry, "Christianity is on the decline." In both instances the reporters are either ignorant of the facts or their wish is the father to the thought. The following facts indicate the rapid growth of the Society in various parts of the world. The facts are called for the *Christian Endeavour Bulletin.*

Dr. Clark reports that in New South Wales 53 societies became 412 in twelve years. Last year, 600 new societies were organized in Ohio, U. S. A.

Seven years ago Dr. Clark found a handful of endeavourers in South Africa. These have increased to more than 300 societies. Nearly 5000 members were added last year.

Secretary Vogt reported a total of 64,758 societies, "a net gain of about 2000 societies within the last year."

The recent convention held in Albert Hall, London, was attended by 10,000 delegates and members, coming from 20 different countries and an open air meeting was attended by 30,000. This does not suggest a waning interest in the Christian Endeavour. The fact is that the Society has passed its years of juvenility, when it went in for mammoth conventions, and has entered upon the more practical work of evangelizing the world. The report before us tells of one delegate to the Natal Convention, South Africa, who "reported having led 60 natives into the light during the past year." The result was that "Every delegate in the convention pledged himself to do personal work among the natives during the coming year."

This is the kind of work we want our Indian Endeavour societies to do. In some places they see it already. Let us hear what they are doing and how.

In reply to the question of a Bengali gentleman as to how Christ died, paying a ransom for many, and how he died as "a substitute for the sins of his followers," the *Inquirer* writes as follows:

"Christ gave His life as a ransom, not for the sins of His followers only, but for the sins of the whole world.

Christ could die as the substitute for man, because He is the head of the human family, the representative of the race. In His teaching, Christ frequently speaks of Himself in this way. This is part of the meaning of his great phrase, the Son of Man. He is our leader, our example, the perfect man, the type, the model to which all our lives ought to be modelled. Since He is the head of the human family, He will be our judge. From this point of view we can understand why He should be our Saviour also; He is not only Son of God but the representative of the human race. This Christ, then, lived a perfect life upon the earth, fulfilling His Father's will in every detail, showing throughout His days how we ought to live. This perfect representative of our race, finally, died, as our representative on the cross, giving Himself up for us, the perfect for the imperfect, the obedient for the disobedient, the sinless for the sinful, in His love for us in our lost condition gladly enduring the very worst. Does not the story thrill your very soul?"

This is the sinner's *only hope.* In all other religions there is found no one who *himself* claims to be the saviour of men. They all, like the prophets of old point men to God as either all-merciful and capable of pardoning sinful men, or as righteous requiring that sinners should themselves endure the penalty of their sin, or work out their works of merits as shall atone for sin. These teachers declare God to be either merciful at the expense of His justice or to be

just at the expense of His mercy. But God in Christ reconciles the sinful world to Himself by making atonement through the death of Christ, "that He may be just when He justifies the ungodly." "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If any man sin we have an advocate with the Father, Jesus Christ the righteous and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John ii: 8,9 and iii: 1-2.

The *Arya Patrika* of August 6th has an article headed "*Learn from the Christians.*" It starts out as follows:

"Whatever may be said to the discredit of the Christian Missionaries, the fact can not be denied that they work for the cause which is so dear to their heart with a devotion which is rarely equalled by the followers of any other religion in India. The Christianity has some inherent defects and that is the reason why it has not found acceptance at the hands of the really learned men of the West and the East. The dogmas of Christianity can not stand the test of reason. Yet the missionaries are going on breathlessly with the propaganda and have, to some extent succeeded in adding to the flock of the Christ. We have received a fresh proof of their hard work by the report of the International Congress of the representatives of the Salvation Army which has appeared in papers just now. The meeting of the Salvationists was held in a great iron building on the Strand in London erected for the use of the Salvation Army, as the metropolitan head-quarters. Salvationists from almost all the parts of the globe joined the meeting. General Booth, the founder of the Salvation Army, in his stirring address to 6,000 Salvationists described what he was born for. "I went out to look at them," he said, "I uncovered cesspools of moral putrescence. I saw drunkenness, heard blasphemies, and was faced with stark, staring starvation; I listened with my eyes and with my heart. I went home to my wife and said, 'Darling, I have found my destiny. I see what I was born for. I see what this wandering about the world has fitted me for. I have given myself to this work, and have given you to it.'"

The article then goes on to give an interesting account of the progress of the salvation army, its present efficiency and the King's commendation of its work and of its importance to the empire. The article concludes with the following characteristic passage:

"Thus in this way is working the Salvation Army which is only one out of the hundred and one branches which are working for the propagation of the Christian Faith. We wish the efforts of the promoters of the Vedic Cause were characterized by such a spirit. The Arya Samaj which is the preaching body of the true *Jnân*—knowledge—of Vedas would have progressed by leaps and bounds had its members possessed the spirit and zeal of Christian missionaries. But we have yet to learn from Christian missionaries in this respect. It is well if we copy their methods of work; because the promoters of Christianity, having adopted these methods, have, more or less, succeeded in carrying their religion to the farthest nook and corner of the world, though the essential doctrines of their religion will for ever be rejected by men of condition and learning. It is time that the Aryas realized their responsibilities and begin to work entirely and earnestly. They should sacrifice their "body, mind, and wealth" for the sake of the Vedic Dharma and prove to the world that they are the true followers of the Veda and do not like to reserve its teachings for themselves."

We said this paragraph was "characteristic" of the *Arya Patrika*. We say so because it is one of many similar illogical statements. It is characterized by several misstatements of fact. For instance the statement that Christianity "has not found acceptance at the hands of the really learned men of the West and the East." Nothing could be more absurd, and one is surprised that any man of intelligence should commit himself to such a statement. If it had been said that many of the learned men had not accepted Christianity—or that some of the most learned men had rejected, we should not have noticed the statement. There are reasons why learned men do not or will not accept Christ and his dominion over them. Such men there always have been and such men there always will be. The proved selfish man, determined to live and to do as he pleases as well as the man who has become the slave of depraved and sensual habits cannot accept Christianity. But to say that the "really learned men of the West and the East" have not accepted Christianity is ridiculous. Every one knows that the Christian ministry in every Christian country in Europe and America is inferior to no other profession in its learning. But if we turn to the ranks of the scientists of the day, it will be found that earnest Christian men stand at the very forefront. If we look to the men who rule the Christian nations of the world, it will be found that most of them are not only distinguished for their learning but also for their implicit faith in the Christian religion. To come nearer home, the great Englishmen who have ruled over us in India and especially Panjáb, have been pronounced Christians; Lord Lawrence, Lord Mayo, Sir William Muir, Sir Charles Atechison, Sir Herbert Edwards, Sir Mackworth Young, Sir Andrew Fraser, and a whole galaxy of men, Judges in the Chief Court, Commissioners and Magistrates, Professors in the leading Colleges and Universities in India. These men have been and are entirely satisfied that Christianity can stand the test of right reason. We will only notice one further misstatement—perhaps we should say misapprehension on the part of this Arya Editor. He urges his coreligionists to copy the methods of work of the Christians, "because the promoters of Christianity, *having adopted these methods*, have more or less succeeded in carrying their religion to the farthest nook and corner of the world.

Now the misapprehension here is twofold: first in supposing that the propagation of Christianity has ever depended upon *a method of work*, and second in thinking that Christians have *adopted* any method of work. These successful methods of work are not "copied" or "adopted." They are born of Christianity itself. General Booth tells us in the first paragraph why he felt himself called to the special work for the salvation of the poor from spiritual and temporal poverty and misery. Why was he thus moved?

And how have the Howards, the Wilberforces, the Florence Nightingales, the Clara Bartons and a host of other philanthropists been moved to do the things they did. They would one and all tell you that it was Christ and his teachings and the power of His Holy Spirit that led and prospered them.

The Arya Somaj cannot hope to move "by leaps and bounds" until it is baptized by the Spirit of God and is willing to follow in the footsteps of Him who is the Light and the Life of the world.

"THESE FORTY YEARS"—1862-1902

By Rev. G. H. Rouse, M. A., D. D.

(Condensed from *Missionary Herald*.)

On February 8th, 1862, I first landed in Calcutta. It was long before the Suez Canal was opened, and, as usual in those times, we went in a sailing vessel. Our ship was the *Walmer Castle*, and Mr. Kerry came on board to meet us, and took us to the Baptist Mission Press, where he was then living. Mr. C. B. Lewis was superintendent of the press and welcomed us, and we met other brethren too. Andrew Leslie was pastor at the Circular Road Baptist Chapel; George Pearce was living in the Mission House at Entally. Both of these had reached India before 1830, and had seen Dr. Carey.

Dr. Carey

It may be interesting to know that there are still living two friends who well remember the old doctor. One of them, Mr. Fisk, is senior deacon of the Circular Road Church, and the other, Babu Harey Chandra Maity, is an evangelist at Serampore, still active in the Lord's work.* Of all the brethren in our mission who were living when we landed, only four now remain in our fellowship on earth, besides Mr. Kerry and myself; their names are W. Miller, T. Evans, J. G. Gregson, and T. Bailey. Out of these six, four are still at work in the foreign field. India has treated our missionaries well. I recently went over the list of those who came out from England as missionaries of our Society, from 1845 to 1853, and I find that, omitting the few who voluntarily resigned their connection with the Society, the average term of service of about fifty brethren has been about twenty-one years; eighteen of these brethren are still in the field, for the most part in full vigour, so that when their term of service ends the average term of service of the fifty will be still longer.

Wonderful Missionary Progress.

What changes in the mission world have marked "these forty years"! I have referred to the political change in Japan; how marvellous also the religious change there! In 1862 there was no such person as a Christian in Japan; death was the penalty for becoming a Christian, and a penalty which would have been rigorously exacted. Now there is a large, active, independent, and influential Japanese Christian Church. In China, forty years ago, mission work was almost entirely confined to the few Treaty ports, and the number of Christians was exceedingly small. Now we have Christian missions established in all parts of that vast empire; there are a large number of Christians, and they are of so sturdy a character that thousands of them in the dark days of 1900 preferred to die rather than deny their Lord. Besides this, China is marvellously awakening, and though there are still dark clouds in the sky, yet there is good reason to hope that we may see a great increase of the knowledge of Christian truth and extension of the Christian Church in the not very distant future. And what about Africa? In 1862 the map of Africa represented a fringe of known territory on the seaboard, but the bulk of the interior was utterly unknown, and whatever was put in the maps inside the outer fringe represented rivers or lakes or mountains which the geographer wrought out of his own imagination to make the void look a little better. Now we know more or less what Africa is all over; the continent has come altogether within the influence of the European powers; mission work is being pushed, with very hopeful prospects; and the name of Uganda reminds one of China in its martyrdoms, and Japan in its progress.

But what about India, which is thought by many to be a rather barren field? Let us think first of the agency at work.

The following statistics will show the progress in mission agency in the last forty years. They are taken from the statistical tables issued in 1861 and from those now passing through the Press for 1901. Those latter are given in round numbers, as the details are not yet all definitely fixed. They relate only to India, exclusive of Burma and Ceylon.

	1861.		1901.
Foreign Missionaries ...	479	...	970
Native Ordained Missionaries	97	...	890
Native Lay Preachers ...	1,226	...	4,590
European Female Agents ...	No records	...	1,100
Native Christian Female Agents	Do	...	5,750
Sunday Scholars ...	Do	...	275,000

We may also refer to the large amount of time and labour bestowed in these forty years on Christian literature, the translation and revision of the Bible, the preparation of books and tracts suitable for Christians and non-Christians adapted especially to Hindu or Mohammedan habits of thought, or addressed to men simply as sinners. There are on the plains of India about a dozen distinct languages, each spoken by millions of people, in all of which this literary work has had to be carried on; and besides this, the languages of several hill tribes have been reduced to writing, grammars and dictionaries prepared, and a Christian literature commenced. There can be no doubt that an immensely larger amount of literature is prepared and distributed now than was the case forty years ago.

What of Results?

So much for the development of mission agency in these forty years. But it may be asked, "What about the results—where are the 'crops'? You get so few converts in India, so few people are baptized."

There are, no doubt, many unconverted communicants in India as there are in England, but I think it may be safely said that there are as many true believers outside the Church as there are unworthy members within. Think of the large number of women and girls who, through the Zenana Mission, have learnt to love Christ, but whose baptism is prevented by laws of caste. And think of the large number of men who appear to love Christ, though they have not had boldness enough to take the step of joining the Christian community.

The Decennial Mission Statistics for 1911 are not completed yet, but enough has been done to show that in India the Native Protestant Christian community numbers

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* Since writing this our aged brother has passed to his eternal rest.

at least 750,000 to which fully 100,000 must be added for Burma. In 1861 the numbers returned were 138,731 for India and 59,566 for Burma. The Indian Church has grown not only in quantity, but in quality. In 1861 the communicants bore to the whole Christian community the proportion of about 1 to 5½, in 1901 the proportion is about 1 to 2½; and the native church is growing in intelligence, independence, liberality and spontaneous Christian work.

No Regret

And so, as I review these forty years, I "thank God and take courage." Most of my life work is done—do I regret the nature of it? No. Do I regret having given myself to mission work forty years ago? No. Do I regret returning to India thirty years ago and giving up the prospects I then had at home? No. Work at our colleges is very important; but, although I gave it up, *somebody else has done* what I should have done, and it has been done well for our colleges have good tutors. But, if I had not come out, no one would have come out instead of me to do the work which I have done in India. The same applies to almost all other kinds of Christian work at home—whatever a man gives up in favor of foreign mission work, be it a pastorate or something else, will, probably, be carried on by some other Christian brother at home; whereas every man who goes out as a missionary adds a new member to the staff and a new man's work to the sum total of work done.

I have referred only to encouragements; but, if anyone is thinking of mission work, let him remember that he will find much to discourage him too, and the discouragements will, probably for some years, strike him more than the encouragements. Much weariness of body and soul, much drudgery in work, much disappointment in inquirers and in converts, many hopes shattered and plans frustrated, the appearance of nothing being done as we look round on abounding idolatry and superstition, the knowledge that with all success thus far granted, the church members number only *one in a thousand of the population*—all these must be expected by any one who is thinking of mission work. But, if a man will be prepared to meet these, and to press on in spite of them, he will find how things grow in the long run, and how the Kingdom of God is coming after all—not only in word, but in power.

My work is much nearer its end than its commencement; but, as I look back upon the past, and as I remember Christ's great commission and God's great promises, I feel that, if I had another life to live on earth, that life should also be devoted to mission work, the only difficulty being in the choice of the field—India, China, Africa being all so vast, so needy, so hopeful!

Calcutta, 1902.

Indian Witness.

To willingly break a noble vow is to shatter the finest gifts and graces of manhood. It is the minimizing of honor. It is the destruction of sacred influence. It is the weakening of spiritual force. It is the depletion of our ethical powers. The moral nature is sensitive, delicate, easily wrecked, depleted, destroyed. Here comes enfeebling in prayer, beclouding of hope, bewilderment of discernment. Every sin diminishes the vital power of the soul. Every failure takes so much force out of the spirit. —Rev. F. W. Lockwood.

There never can be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.—J. R. Miller, D.D.

Why not believe in Transmigration

The following question was put to the Inquirer: "Do Christians believe in the doctrine of reincarnation? If not how do you account for the born blindness of a man?"

In reply the Editor says:—

Christians do not believe at all in the doctrine of re-incarnation. And we wonder very much that Hindus still cling to this belief, since not one single particle of evidence has ever been brought forward in favour of this most extraordinary theory. We are constantly told that transmigration explains the differences in the lot of men. Now it is quite true that the continued theory of *Transmigration* and *Karma* seems to afford some sort of explanation of these troublesome phenomena. But we would have our readers notice carefully that that is no proof whatsoever of the truth of the Transmigration theory. The theory of a monster swallowing the moon from time to time would account for eclipses of the moon; but that is no proof that such a monster exists. No one single particle of direct proof has ever been offered in favour of Transmigration, and it may be safely said that no such proof can be given.

But why do we not accept the Theory of Transmigration without direct proof, since it seems to account in such a natural manner for the sufferings which so many men have endured and the happiness which others experience? —the reason why we refuse to accept the explanation thus offered is because it is only a seeming explanation and will indeed be found to be most seriously misleading, when carefully examined.

The whole theory that our sufferings are the result of past sins rests upon the assumption that *all suffering is punishment*. Any one who will open his eyes and watch human and animal life with care will clearly perceive that that assumption is false. A great deal of human pain is most clearly not punishment but warning. This is true of a very large proportion of our physical pain. It is sent to warn us that our bodies are ill in some particular point and require attention. Secondly, a very large proportion of our sufferings are the direct and immediate results of our own carelessness, laziness and folly *in this life*. The drunkard and the adulterer suffer in their own bodies the direct results of their evil deeds. This and similar thoughts make it absolutely plain that the sufferings of this life are not all punishment, and that even where they are of the nature of punishment, they are punishment for sins done in this life and not for anything done in a former life. Suffering, *so far from being an evil*, is in many cases a great blessing. Thus it is perfectly clear that the assumption which underlies the doctrine of Karma is altogether untrue. If, then, suffering is not of the nature of punishment, the whole theory must be given up. We do not pretend to be able to explain fully the nature and purpose of all the sufferings that men and animals undergo, but what we do say is, that the explanation implied in the doctrine of Karma is false.

TWO REMARKABLE BIRDS' NESTS

There is a wren in Central America whose ingenuity in building its nest and protecting it from attack rivals the skill of the army engineer in laying out fortifications. And the nest is also remarkable for its elaborate construction, which is out of all proportion to the size of the bird.

The wren selects a tree that has horizontal branches growing close together. Across two of the branches it lays sticks and fastens them to each other with fibre, until it has made a platform about six feet in length by two feet in width.

On the end of the platform nearest the tree trunk it builds a great dome-shaped nest, at least a foot in height, the sides being formed of interwoven thorns. Then it builds a crooked tunnel-shaped passageway from the nest to the outer end of the platform; and in the tunnel at intervals it builds little thorn fences, leaving just room enough for its body to pass through.

There is also an oriole in Central America that builds a remarkable nest. It selects a large banana leaf and with its bill for a needle and some strong grass for thread, it sews the two edges together, following the grain of the leaf close by one of the veins. It does the work so neatly that it takes close examination to detect the stitches. In this cunningly-devised pocket the bird builds a nest of soft grass, or of hair.

HOW DOLLS ARE MADE

If in wax, porcelain, or composition, the way of making dolls is about the same. Machinery is little used in Europe, and the hot liquor is ladled into the plaster or lead molds. In America the workman, holding the mold in one hand, turns a faucet and allows the steaming white mixture to rush into the cavity. Quickly reversing the mold over an opening in the tank, he grasps and kills another and another, reversing each one to allow all the mixture which does not immediately adhere to the sides of the mold to run back into the tank. Another workman seizes the mold as soon as it is cool enough to handle, and with two movements of his hands separates the leaden sides and pulls out the doll's head. It is not a lovely object in this stage, nor ten minutes later, even, when the polisher has trimmed off the ragged seams and the dyer has dipped it in flesh-colored paint. If it is to be a wax doll, its complexion resembles a freshly boiled lobster. This is because the wax itself is white. A girl or youth next paints the eyebrows, lips, and cheeks, and a man puts in the eyes. This last is a simple operation, unless the eyes are to open and shut, when the balancing of the lead becomes a matter of some skill. Nothing now remains but to put on the beautiful flaxen wig, which is tastefully curled and arranged by an expert workman. The best doll bodies are stuffed with shavings of pork. Hair, excelsior, cotton, and saw-dust are also used. The arms and legs are molded exactly as the heads, and are sewed to their places by deft-fingered girls.

Industrial Interests.

Cuba grows nearly one-third of the world's sugar-cane.

Prussia has 2,012 associations of stenographers, with 51,700 members.

The culture of perfume-bearing plants and trees, known as "scent-farming," is a profitable industry in Australia, where the soil is particularly suitable for the cultivation of such plants.

A marvelous expansion is recorded in the shipbuilding industry of Japan. Whereas in 1901 Japan built but twenty-six steamers, with a tonnage of 3,362 tons, she built sixty-seven steamers, with a tonnage of 16,728 tons, in 1903.

A report on the German labor market for March states that no such month since 1900 has shown such great facility of employment for laborers seeking work, and in only two years since 1895 was March presented such satisfactory conditions. There was, in fact, work for all applicants.

The 4,000 telephone girls in Germany are government employes. Each must be of good character and live in a respectable family. The pay is 33½ cents a day, with an advance of six cents in two years, and those four years in serving income 11 cents a day. Applicants for these positions usually wait two years for an opening.

The cedars of Lebanon are not yet entirely exterminated, but for many years most European lead pencils were made of cedar imported from America. The largest German manufacturer now has a cedar forest of his own at home. In the United States alone about 125,000 cedars are annually converted into pencils.

THE SINGERS.

HENRY WADSWORTH LONGFELLOW.

God sent his singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men
And bring them back to heaven again.

The first, a youth, with soul of fire,
Held in his hand a golden lyre;
Through groves he wandered, and by streams
Playing the music of our dreams.

The second, with a bearded face,
Stood singing in the market place,
And stirred with accents deep and loud
The hearts of all the listening crowd.

A gray, old man, the third and last,
Sang in cathedrals dim and vast,
While the majestic organ rolled
Contrition from its mouths of gold.

And those who heard the singers three
Disputed which the best might be;
For still their music seemed to start
Discordant echoes in each heart.

But the great Master said, "I see
No best in kind, but in degree;
I gave a various gift to each,
To charm, to strengthen, and to teach".

"These are the three great chords of might,
And he whose ear is tuned aright
Will hear no discord in the three,
But the most perfect harmony."

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